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Church Efficiency

Church Efficiency

A Study of Practical Methods

By
D. C. TREMAINE

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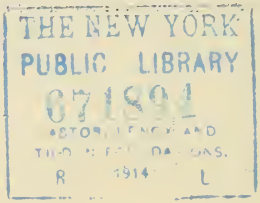

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Preface

THE aim of the author has been to present to busy pastors and churches a plan by which the methods of the Efficiency Engineer may be applied to the work of the church. No claim is laid for the perfection of the work nor the omnipotence of the plans proposed. The assurance is felt that another, perhaps, could better have done this work. The pressing need, and the fact that some other has not done it, has urged the offering of this most unpretentious handbook of methods.

No effort has been made to adhere to strict originality in the suggestions offered. Indeed, many of the plans have been secured from successful workers who have used them with uniform success, and none have been offered without a thorough trial.

Most of these plans have been presented by the author in address form, at various

"ministerial assemblies" and "workers' conferences"; and in response to insistent and repeated requests, are now for the first time offered in print.

One point has been kept in view throughout. To make this book so brief that its cost may place it within reach of the pastor with limited means.

We trust that the suggestions made may assist in solving the problems of the church, in lifting the burdens of the pastors, and in enlarging the influence of the Kingdom of Christ.

D. C. T.

Pittsburgh, Pa.

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AN ACKNOWLEDGMENT

The various card forms displayed herein are from the Bureau of Church Advertising, Williamsville, N. Y., for the use of which we express our thanks.

I

THE NEED OF MORE EFFICIENT METHODS IN OUR RELIGIOUS LIFE

EFFICIENCY is a magic word in the commercial life of the twentieth century. The Efficiency Engineer has ceased to be an experiment and is now rated as necessary to our commercial prosperity. His wisdom has lessened useless motions, increased the per capita production in industry, multiplied profits, and, in general, has made for himself a permanent place in the industrial world.

In this the church has been laggard. Methods of the seventeenth are applied to the twentieth century, with the expected result—wasted energy, squandered capital, and indifferent results. In asking whether we need a "Religious Efficiency Engineer" to right the wrongs and stop the leaks in the Church Militant, we have but to make a survey of the facts at hand.

A Survey.

In 1906,[1] there were 212,230 church organizations in the United States, occupying 192,795 church edifices and with a membership of 32,936,445. The gain for a period of sixteen years (1890–1906) was 53,079 organizations (28.5%), 50,308 church edifices (35.3%) and 12,338,491 members (60.4%). Upon the surface these figures look very creditable, but let us remember that this gain is for a period of *sixteen years*. By a very little figuring we learn that the 212,230 churches represent a gain of but 3,317 a year; or, in other words, it requires the united energy of sixty-four churches to plant one new work a year. The annual gain in membership was 771,155; *i. e.*, it required forty-two members 365 days to persuade one person to unite with the church.

The total property investment for doing this work is $1,257,575,867. Such an investment might well be expected to produce a more creditable dividend than is suggested by the foregoing figures, taken from the

[1] United States Census Report.

government reports. For ready comparison, we restate and tabulate the figures, as follows:

	1890	*1906*	*Gain*
Organizations .	165,151	212,230	28.5 per cent.
Buildings . . .	142,487	192,795	35.3 " "
Members . . .	20,597,954	32,936,445	60.4 " "
Property value .	$679,426,489	$1,257,575,867	85.1 " "

Average membership, 1906, 157.
Average preacher's salary, $663.

The average net gain for each church is *less* than three members a year. In many instances the gains do not balance the losses by death. It is not a sufficient answer to blame the trend of the times. "Say not ye that the other days were better than these" (Ecc. vii. 10). Inefficiency is the true explanation and a fault that may be remedied by study and application. Few churches have been studied with the painstaking scrutiny and extended patience with which the expert views a commercial industry. Till this is done, we cannot with justice attack the fault.

The average congregation has approximately $6,525 invested for 365 days in property that is utilized but fifty-two days and perhaps two hours each week during the

evening—104 hours, or thirteen days of eight hours each. Sixty-five days' utility of a 365 days' investment of $6,525! More than four-fifths of the investment is lost. It would appear, therefore, that room could be found for more efficiency in service.

A Study.

The money invested in church property represents a per capita investment of $17.55, to which must be added the amount raised each year for running expenses. No statistics on this subject are available, so we must estimate. If we err, it is on the conservative side. Let us place the average weekly contribution at twelve cents per member (this is certainly far below the fact), and we find that the forty-two members required to gain one addition to the church represent an outlay of $737.10 in equipment and $262.08 in investment to gain one member to the communion. Total, in investment and equipment, $999.18—practically $1,000! The member added means, in added equipment, $17.55; and in added income, $6.24. Total, $23.79

(2.4%). From the standpoint of efficiency (we are not considering the value of a soul which cannot be computed) does it appear that the church is producing as it should?

Nor does it appear that results are more flattering in the way of the extension of the Kingdom in either home or foreign lands. The puny contributions that are made for saving the world are a shame to men and an insult to God.

But this is not all. There are material losses resulting from the migration of people from the country to the city, who never renew their church affiliation. There is room for great improvement along this line, and some efficient plan of work should relieve, if not halt, this leakage

What of the by-products? Of these we will mention but three: the Bible School, the Young People's Societies, and the Prayer-Meeting. Are they producing worthy results?

It has been frequently stated with authority that eighty-two per cent. of the church members come from the Bible School—but it is also

true that only fifteen per cent. of the Bible School pupils ever unite with the church. Eighty-two per cent. of the church from fifteen per cent. of the Bible School! It would seem time that some serious attention were given to this valuable by-product, to stem the loss of eighty-five per cent. of its productiveness.

In spite of statistics telling of the great work of the Young People's Societies, the fact is manifest to the most casual observer that, in many instances, their work has form without substance. For instance, a tabulated report of thirty-one Christian Endeavour Societies with 872 members reports but thirty-five added to the churches for the entire year. Is the Young People's Society producing *as* it should, *what* it should, and, if not, why not?

To what extent is the Prayer-Meeting adding to the devotional life of the church? Manifestly, this service is neither financial nor evangelistic, and should be devotional, if anything. But in all too many instances it is merely a perfunctory service in which from ten per cent. to fifteen per cent. of the mem-

bership spend one hour a week. Frequently the same ones, and they only, participate in a service that is an unwelcome obligation to many, a burden to the pastor, and a non-productive appendage to the church. Could it not be modified so as to produce more abundantly? Remember, here are, let us say, forty people who are giving one hour each to the development of their spiritual life and for the work of the church. Forty people, one hour each, is equivalent to five working days. Does the Prayer-Meeting give return to the church or to the participating individuals equivalent to five days of service?

A Suggestion.

In the absence of a professional church-efficiency expert, the pastor must become such to his own parish. Let him take item by item, examine his field under the laws of efficiency, and inquire if it is really accomplishing the most possible from the material at hand. Study the work collectively, then each item individually. Examine, analyze, criticize. If the work, or any part of it, is un-

profitable or non-productive, study till he finds out where and why. The most difficult task will be found in the elimination of the outgrown and the useless. This will require strategy and a diplomacy of no mean order, but the final results will fully justify the effort.

The need and the plan is now before us, and in the succeeding chapters we will deal with methods looking towards a solution. Neither this, nor any, plan is automatic. The reading, nor even the memorizing, of this handbook will solve the problems of the church. Study, patience, and a diligent application of the laws of efficiency is the only solution. The purpose of this work is merely to show the adaptability of efficiency methods to the work of the church, and to offer tentative plans by means of which the eventual solution must come.

II

ORGANIZATION

WE have before us for our study a church organization. As a preliminary analysis we will divide the organized congregation into three groups: Pastor, Officers, and Laity. A more technical analysis might be made, of course, by specific consideration of the duties of each group of officers, but for our purpose this is sufficient.

The Pastor.

Consider first, the pastor. Who is he and why? In brief, he is a member of the congregation who, by reason of temperament or training, or both, has been ordained (set apart) for the ministration of the Word of God. It is expected that, while the laymen toil at the counter or in the shop, and contribute of their time (for what is a dollar but a fraction of some man's brain or brawn coined into cash?), and place it at the dis-

posal of the pastor that he, in turn, will take the coördinated time of the many, apply it with his talent to the study the many have delegated to him, and, upon the "stated Day of the Lord," present unto them the result of his application. Let us not forget the fact that the pulpit is the minister's throne. From it he speaks with the authority of God, to the people who have delegated unto him the duty of hearing and interpreting the will of the Lord concerning them, even as Moses did for Israel. (See Exodus xix.) His primary duty, then, is to preach ; all else is secondary. He may be a door-bell ringer, a pink-tea specialist, or a social arbiter, but all these are secondary. Do not hastily conclude from the above that we depreciate a pastor's calling or social work—indeed, the very power of his ministry depends upon his knowledge of the needs of his people, which knowledge is obtained only through intimate personal contact in the homes. We wish merely to emphasize the primary above the secondary, and to remind the preacher that social effort and pastoral calls are a means, not an end.

In the growing details of church work and management, the pastor must become, more and more, a business manager. Like the manager of any mercantile establishment, let us take an inventory of our assets. First, then, we have the pastor himself, who, if he be a true shepherd, finds his first interest in the fruitful management of his field and forces. Let him first analyze his own effort. In every week of seven days—for he knows no holiday—he has six days of preparation and one or two hours for the presentation of the results of these six days. Is every hour and moment of this time being utilized to the very best advantage? The man in business, from superintendent down, has a schedule upon which his work is planned. Would not the work of the average pastor be more efficient if planned by the clock? How many hours per day are spent in sermon preparation? how many in recreative reading? how many in calling or other pastoral duties? how many in real relaxation that he may conserve his energy for the work before him? Analyze the apportionment of time

and inquire if the ratio is well balanced. If results are disappointing along some line, is it not because of lack of emphasis to this or to some related work? Usually so. Such an analysis is not a momentary process, and adequate conclusions as to supreme efficiency will not be reached in a week. Diligent study of the relation between expenditure and effectiveness along every line is necessary, but it will be found to yield astonishing returns.

The Officers.

Just as it is easier to behold the mote in a brother's eye than a beam in our own, so will we find the second step in securing organic efficiency easier than the first. We now approach the second group—the officers. Consider them in detail: who are they? Why were they elected; as a testimony of esteem, because of a desire to honour them, or because of their ability and willingness for service? This is an important preliminary question. If the office is simply an honourary investiture, the problem is, of course, to re-

move this condition, neither an easy nor a pleasant task, but very essential to efficiency. If officers lack either the willingness or the ability to *serve* in their appointed spheres, the sooner they are relieved, the better for the work. Realize that the Kingdom of Christ is more important than any one's feelings. If the officers are willing and able, but still unproductive, they merely lack instruction in the duties of their offices. Why not arrange a School of Methods for our church officers? The place for some such effort is many times glaringly manifest. Do not assume that they know what to do and how to do it—probably they do not. Provide some means of telling them plainly what is expected of them.

The Laity.

The third group—the laity—presents a far more complicated, though very interesting study. There is a fascination in psychological and sociological study, and this will relieve the monotony of the present task. The problem is to arouse the individual

member to a sense of responsibility to the church, to his fellows, and to his God. Through a survey we will find that the membership falls naturally into several divisions, associated by the influences which led to their affiliation with the church. For instance, here is a group that is in this particular church because of a hearty and conscientious acceptance of the creed of the church; another group will be found in the church because they are persuaded that they may live better thus and they desire to develop their personal characters; a third group are identified by their zeal for the extension of the Kingdom and the winning of the world; we will not mention a commercial element that is in many churches for selfish ends—they are too contemptible to notice—but a fourth group is in the church through a hereditary conscience—reared in Christian homes, they inherited a feeling of obligation to the church. This feeling has never become vitally personal but has been sufficient to usher them into fellowship. By such an analysis, a pastor has a foundation that will

tell him just what may be expected of each individual. Combine the basis of motives with the ability, environment, temperament and training of each individual, and the path to efficient organization is open before you.

The relationship between churches, also, must enter into any efficiency study. The prejudice and personal jealousy of preachers often embarrasses the sisterly relations which should exist between neighbouring churches of similar faith. Information concerning the removal of the members of one church into another parish is frequently withheld or forgotten, to the detriment of both churches and the impairing of the usefulness of the member. Statistical reports, not infrequently, hamper the Kingdom more than they help. When fear of a conference or convention report causes a church or preacher to ravish conscience and sacrifice the larger good of the Kingdom, it is time for more repentance and fewer reports. Removals should promptly be reported to the pastor of the *nearest* church, and the people urged to take membership with the nearest congregation.

This is for the convenience of the family, the strengthening of the neighbourhood church, and to prevent the membership roll of a church from becoming cumbered with non-resident or inactive members. Let altruism bury selfishness. Make service, not selfishness, the motive for church membership. Urge migratory members to attend and unite, not where they can *get* most but where they can *give* most in service. This advice is especially to members of a large, established church, who settle in the neighbourhood of a struggling mission. It requires real devotion to surrender eloquent preaching, stately music and companionships made dear by the years; but both conscience and general efficiency demand just this—and the pastor they are leaving is the only one who can present the fact to them without misunderstanding. The lack of just such articulation between churches accounts for many losses. Distance prevents regular attendance at their former church, till a habit of indifference is formed, and diffidence or indifference does the rest.

Overorganization.

If our organization is to be made efficient and kept so, a word of warning concerning supplemental organizations may not be untimely. Most reforms engage a secretary or organizer and if it be a moral reform, or even remotely associated with morals, the secretary looks upon the church as his God-given opportunity. He visits a church, sheds his tears, takes an offering, and gives instructions for the organization of a "Society to provide snow-shoes for the Hottentots" or some other wise and necessary (?) work. The impression is purposely emphasized that every active church is so organizing and to escape fossilization it is declared to be necessary. Churches have been all too vulnerable to this species of argument. Suppose it were true that every church in Christendom had organized some auxiliary society? If it will not add *specifically* to the efficiency of your congregation, it will injure it in loss of energy, time, and thought that might be utilized otherwise. Before accepting any new organization it is well to inquire: Is it

useful? is it practical with your field and forces? is it the best and most direct means of attaining the desired ends? is it necessary? If you are obliged to answer *any* of these questions in the negative, your wisdom should direct your talents to less hazardous undertakings. Efficiency is not acquired by a multiplicity of wheels, but by simplicity of operation. Every wheel requires power to turn it. Every organization in the church takes energy to push it. Avoid starting more wheels than you have steam to push. In other words, overorganization is a danger to be feared in these days of specialization. Be sure existing organizations cannot do a work as well, before launching a new club that must require its share of energy and attention. Any organization that cannot do more than run itself should be vigorously discouraged. Conservation of energy is essential to church efficiency.

Neighbourhood Relations.

A spirit of charity and coöperation between neighbouring churches of varying faith will

militate towards the well-being of each. So closely is the Kingdom of Christ united that when one church fails all neighbouring churches faint. When one suffers, all suffer. To build your own you must establish all. A church will little succeed nor long abide that rears itself upon the tears or ashes of its neighbour.

III

FINANCES

THIS has sometimes been called, and not inappropriately, "The Business End of the Church." Not that it is the only, nor even the most important business, but certainly it is a most necessary feature of the work. Yet, in spite of its importance and necessity, perhaps no feature of the work is usually attended with less method nor worked with less system. Passing the basket will not provide for the budget. Usually a small per cent. of the membership bears the bulk of the financial burden. These are usually the ones who have been in the work from its infancy and have grown up with a sense of the necessities of the work.

Personal Obligation.

To emphasize the sense of *personal obligation* is, in a measure, the solution of the problem—but how shall this be done? This

is not so easily answered. Certainly no other organization, social or fraternal, will permit a member "in good standing" to sponge his way, but religious parasites are numerous. In the church a feeling has found growth that the church is a charity, to be indulged at pleasure, rather than an obligation to be regularly met.

The Budget.

Many and varied are the plans that have been tried. Perhaps the old method of renting pews and sittings came as near to a real business management as any plan that has been generally tried; but the exigencies of the case have long since forced an abandonment of this plan. The pendulum then swung to the other extreme—free-will offerings. The free-will offering has never been as successful as it might be, owing to the mass of detail work demanded to produce any worthy results. The simple distribution of envelopes *of whatever kind* will never produce the result nor solve the financial problem. To properly meet the needs of the

case, it is first necessary to estimate the annual budget of expenses. This budget should include: pastor's salary, fuel, light, janitor service, insurance, interest, repairs, and every other regular expense, together with a contingent fund of not less than ten per cent. of the whole, to care for the emergencies of the year. To the net budget should be added another ten per cent. to provide for unpaid and cancelled pledges. This budget should be printed and placed in the hands of every contributor. If it is larger than the previous year, print that fact so that the need of larger offerings may be silently suggested. Accompany the budget with a blank pledge card. It is better to present the matter personally, through a committee, than to depend upon a simple distribution of pledges.

The Offerings.

Upon the return of each pledge, the signer should receive a package of envelopes for the period covered by the pledge. These are supplied by many publishers and in varied forms. A simple envelope with a blank in

which the contributor is to write the name, amount, and date; then they are prepared also in packages, numbered and dated, on which no writing is necessary; also the double or twin envelope, with one side for church expenses and the other for missions, benevolences, etc. The latter are in many forms: one half printed in black and the other in red; one envelope white and the other blue, etc. Whatever style of envelope is selected, it is best not to place too much dependence upon its mechanical perfection. No patent envelope will do the work of the Finance Committee.

Financial Reports.

Every contributor should receive a regular statement of his account, either monthly or quarterly. This serves as a receipt for money paid, a reminder of delinquency, and a basis for the adjustment of errors. Perhaps this is the most important single item of the entire envelope system. The greatest leak in the weekly offering system is through delinquencies. An occasional absence from service

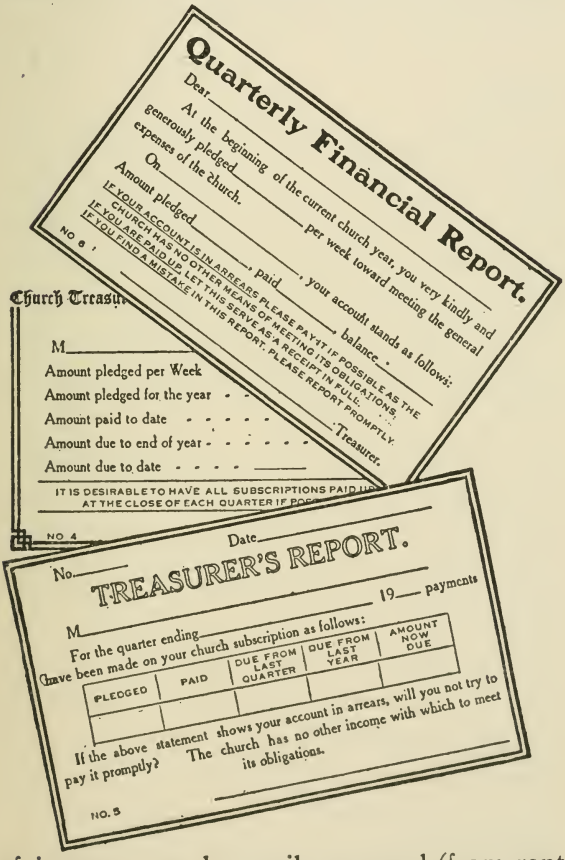
and the amount cannot be met without inconvenience. The result is, frequently, that the contributor becomes discouraged, cancels the pledge—perhaps abandons the services—and will hesitate before signing another. Much of this can be avoided by frequent and regular reports, reminding the delinquent of his omission before the amount becomes formidable. Stop the leaks while they are small. This entails some work for the treasurer, but without it the envelope plan cannot produce satisfactory results. On the following page are several forms used for this purpose.

In securing pledges it is well to ask for some specific amount each week, from each contributor, always graciously accepting any request for a reduction.

Assessments.

To do this, some basis of assessment must be arranged, based on the probable ability of the contributor. An easy basis for assessment or for the estimation of income, in cities, is rated upon the cost of housing. For the average family, housing represents approxi-

mately twenty-five per cent. of the income, and with this as a starting point an estimate


Quarterly Financial Report.
Dear
At the beginning of the current church year, you very kindly and generously pledged
per week toward meeting the general expenses of the church.
On
Amount pledged
, paid
, your account stands as follows:
balance
IF YOUR ACCOUNT IS IN ARREARS PLEASE PAY IT IF POSSIBLE AS THE CHURCH HAS NO OTHER MEANS OF MEETING ITS OBLIGATIONS IN FULL.
IF YOU ARE PAID UP LET THIS SERVE AS A RECEIPT.
IF YOU FIND A MISTAKE IN THIS REPORT, PLEASE REPORT PROMPTLY.
Treasurer.
NO 6
Church Treasu
M
Amount pledged per Week
Amount pledged for the year
Amount paid to date
Amount due to end of year
Amount due to date
IT IS DESIRABLE TO HAVE ALL SUBSCRIPTIONS PAID UP AT THE CLOSE OF EACH QUARTER IF POS
NO. 4
Date
No.
TREASURER'S REPORT.
19 payments
M
For the quarter ending
Have been made on your church subscription as follows:
PLEDGED
PAID
DUE FROM LAST QUARTER
DUE FROM LAST YEAR
AMOUNT NOW DUE
If the above statement shows your account in arrears, will you not try to pay it promptly? The church has no other income with which to meet its obligations.
NO. 5

of income can be easily guessed (from renting value of the home, whether owned or

rented) and with sufficient accuracy. In rural districts, the income must be figured upon the size and value of the crops.

Tithing.

Of tithing, nothing need be said save to urge it as the *ideal* plan for free-will support. But to work it requires a depth of devotion and a delicacy of conscience so rare as to be almost negligible. In attempting to develop the tithing habit, a long period of preliminary education is necessary, and exhortation along the line of "Stewardship."

No business manager would long tolerate a department that did not pay, and he can soon tell you what departments pay and how much. When he discovers that some department is not producing, it is his business to develop it or drop it. No church can be said to be efficiently financed until the chairman of the Finance Committee can produce a signed pledge from every member, or can give a plausible excuse for its absence. In applying efficiency laws to church finance, find out first what proportion of the member-

ship contributes regularly. What proportion are non-contributors? Why are they not supporting the work? There should be a reason for every case. Find out what it is. A larger proportion than will readily be believed are not contributing regularly because they have never been personally asked. Many people feel that they are of sufficient importance to be approached personally in such a matter, and they are ready to respond when so approached. Individual solicitation is a real necessity for satisfactory results.

Next, analyze the list of contributors. How many are giving according to their ability? You can estimate that ability approximately upon the basis of income as given above. Let a committee suggest an increase, where the difference between the offering and the ability is material. Present the unfairness of giving $1,000 for automobiles and a street-car fare for Christ.

Finally, take time. Do not expect to reap the full result of your effort at the first trial. Do not try it one year and then call it a

failure. Push it every year and every day in the year.

The system under which the finances are worked is not so important, provided it is adequate, as the consistency with which that system is applied. Efficiency is not magic —it is work, but work directed.

IV

BY-PRODUCTS

WHEN we speak of a by-product, we refer to something of value produced incidentally to the direct purpose of any endeavour. The direct purpose of the church is to extend the Kingdom of Christ. Incidental to this work, associated with, but no direct part of the church, are various affiliated organizations related to the church as by-products are related to industry. These we shall term the by-products of the church. Among them we find the Bible School, Prayer-Meeting, Young People's Societies, Ladies' Aid, Missionary Societies, etc.

The last two we will pass with a word. While it is probably true that rarely are either doing all that is possible through efficiency, they have a specific field, work to a definite end, and produce some, if not

maximum results. Probably an application of the general rules of efficiency as set forth in these pages relating to other lines of work might increase the results in either case, but we leave that to the reader and confine our consideration to three by-products: the Bible School, the Young People's Societies, and the Prayer-Meeting.

The Bible School.

A preacher of nation-wide prominence is thus quoted concerning the Bible School:

> "We send our children to that intellectual wet-nurse called Sunday-school, where untrained teachers for fifteen minutes read and teach scraps from the Bible. It is absurd and demoralizing. . . . The present method, persisted in through generations, has reduced the churchgoing population and encouraged vice."

We should be completely discouraged if we felt that the above indictment were true, but we know it is not. We merely quote this criticism as an illustration of the extreme view taken by some men who have

felt the inefficiency of the modern Bible School.

Specialists by the hundreds traverse the land propounding theoretical solutions that are seldom tried and abstract methods that are never applied. Let us realize at the outset that if the Bible School is to be made more efficient, its salvation must be wrought from within and not from without. The term "great," as applied to the Bible School, has come to mean *large* (big), and that only. The greatest class is considered to be the one with the largest attendance. The lecture usually delivered to these massed classes is rarely teaching in any worthy sense. If the purpose of the Bible School is simply to assemble our children in crowds, we have nothing to say; it is triumphantly successful now. But if its purpose, as we surmise, is to teach the Bible and to train our children in the Christian virtues, there is still some room for improvement. Assuming its purpose to be the instruction and training of the children, is it not better to effectively teach one hundred than to temporize with one

thousand? We would not oppose the big school *provided* it produces proportionate results—but does it? A survey will show that eighty-two per cent. of the church membership comes from the Bible School;—but it will also reveal the fact that only fifteen per cent. of the pupils who enter the Bible School ever unite with the church. A concrete example will best illustrate the extent of this loss. Take a church of 100 members. Eighty-two of these members came through the Bible School and only eighteen direct from the world. This eighty-two who are in the church is the net product of 546 who have passed through the Bible School. If the Bible School had produced one hundred per cent., that church should have 564 members; *i. e.*, the gross number who passed through the Bible School (546) plus the eighteen who united directly with the church. If the Bible School produced even seventy-five per cent., the church membership would be 427 instead of 100

Your survey will next show you the astonishing fact that sixty-eight per cent. of your

losses occur during the adolescent period (thirteen to twenty)—the very age at which more than sixty per cent. of all the conversions in Christendom are made.

The time is now ready for a study of the specific cases in your field. Take the class books for the past five years, and list all the pupils who have been, but are not now, in your school. The only accurate data for your use must come from a personal canvass of these, or a representative part of them, to find out *why* they discontinued their attendance. From experience we may hint at the answer—"Loss of interest." If our suggestion be found to be correct in your case, it follows that a fundamental readjustment must be essential for efficiency.

There are certain self-evident essentials for any efficient Bible School work. The superintendent, for instance, must be a real executive—and not simply a presiding figurehead,—who must keep abreast of every modern workable method, planning, suggesting, inspiring, instructing. Teachers also we must have—good teachers. So much em-

phasis has been placed upon "teacher training" during the past few years that we have all but lost sight of the other essential—temperament. If it is not possible to find both temperament and training in the same person, take the temperament—the training will come with experience. Then, of course, the school should be graded, much as are the public schools. This is for the specialization on the part of the teachers who then continuously teach pupils of practically the same ages, year after year, and for the adaptability of the lessons to the mind of each pupil.

Perhaps the most persistent criticism of our modern Bible Schools is that they "get nowhere." Neither parents nor teachers can tell you what the pupil has really learned, or if they have *learned* anything at all. Why not have written examinations at the close of each quarter, covering in a general way the work that has been taken? The writer, having tried this plan with unvarying success, urges its adoption by every school. It gives some real basis upon which to estimate the efficiency of the work done. Issue a

diploma each year, showing the standing of the pupil for these several examinations. This gratifies the faithfulness of the pupil and satisfies the questionings of parents.

Why not a stated course for Bible Schools? The suggestion is shockingly original! Yes, but when we examine present *results*, it would appear that some kind of a shock is needed. Do you not find that many pupils who have left the school would have remained if they had but two or three years more before graduation? Is the public school weakened by a stated course? Certainly not! Suppose we make this course cover fourteen years—from five to nineteen. According to the International Lesson Course this would cover the entire Bible twice—once as a child, laying foundations; and once during adolescence, reaping results. Post-graduate courses should then be provided for those faithful ones who remain in the school. These might cover "The Literature of the Bible," "Church Polity and Economics," "Church Efficiency," etc., fulfilling a task that is now neglected.

Study carefully the hour at which your school meets. Take no one's suggestion. The writer has had charge of successful schools that met at various hours, from 9 A. M. to 4 P. M. Study your own field. Have you the very best hour for your own field?

We must not fail to see that the Bible School is more than a mere by-product. It is, in itself, a producer of the larger portion of the church. To make this one factor truly efficient will go far towards the solution of the entire problem of church efficiency.

Young People's Societies.

This represents, as nearly as may be, the intermediate ground between the Bible School and the church. A survey here will show a group of young people, with all the enthusiasm of youth, anxious to serve, loyal to their Lord and to their church (whether members or not), lacking only a directing hand to make them a force in the church. For reasons unknown, many pastors give no attention to this feature of their work, and when

the society is ineffective, here will frequently be found the cause. The only real outlet for their enthusiasm is found in their district, state, and national conventions. Their officers cater to the element of youthful enthusiasm and reap the result in a mighty zeal for their organization ; while the local church, ignoring the psychological point of contact, loses proportionately.

Again, let us not mistake the purpose of these organizations. Primarily, they are not evangelistic. Their work is not so much to save the sinner, as to prevent the loss of the young people already in the church. Character building might well define the primary ideal of this work. Grasping the source of strength and the basis of work, let the pastor make it his business to see that their energies are put to a definite use in the work of the church. Where are the weak spots in your work? Set the Endeavourers, the League, the Union, at work to strengthen these. In so doing you will solve two problems ; that to which the energy is applied, and that of the young people themselves.

The Prayer-Meeting.

From a local church paper we quote the following:

> "Doctor Osler suggested that our aged men be chloroformed, a certain western divine advises us to shoot our old ministers, but the problem of a waning interest in the mid-week service of prayer awaits a solution.
>
> "No more vital question confronts us just now than the question: 'What shall we do with our Prayer-Meeting?'
>
> "Some of our members are grandly loyal, are truly interested and are never absent when it is possible for them to attend. Others—the majority we fear—are so spasmodic and irregular that their presence creates a mild sensation. A slight excuse, or none at all, seems to suffice. This is the problem. What shall we do about it?"

The above quotation seems to just about state the case for a great majority of instances. A service that fails to interest or enlist more than fifteen or twenty per cent. of the church membership is certainly in a state of questionable efficiency. Whether

its design be to deepen the devotion or to offer instruction, the reaching of twenty per cent. will not materially lift the average of the remainder. What per cent. are *you* reaching? Why not more? What common interest is held by a majority of your members? Let your survey answer these questions.

Why not take up some definite course of Bible Study? Try a study of Missions, as related to your own denomination. Undertake a course in Church Doctrine. Or on "Church Efficiency." Try one, try all, try everything pertinent to the religious life of your members. Try "Social Service" but do not call the work done until at least sixty per cent. of the membership is in attendance. This is neither unreasonable nor impossible.

Lack of painstaking preparation on the part of the leader is a common cause of lack of interest in the mid-week service. Efficient leadership is the first essential for an effective service. A greater investment will produce greater results. If you put more in, you will get more out.

V

NON-PRODUCERS

APIARISTS assure us that the approach of the honey season is indicated by a slaughter of all the drones in the hive. The instinct of the bee declares that a non-producer is a drain on the resources of the colony, an occupant of valuable space, and a hindrance to efficient service. So they kill off the drones. If the same wisdom prevailed in church work it would increase efficiency, but the slaughter would parallel war.

Like all other varieties of inefficiency, the non-producers in the church must be determined by a careful survey. Do not leap at conclusions, nor form hasty impressions which investigation is apt to reverse. Every organization and every individual in every organization is either a producer or a parasite, and each must show a product or a waste. The product may be of a moral,

social, intellectual, or economic nature, but it must be tangible and definite. The waste is a squandering of time, energy or opportunity which, if put to a definite use, might be rendered productive.

Non-producers may be considered as individual and organic and we will consider the latter first.

Organic Waste.

It is well occasionally to stop and ask, "What are our organizations producing, morally, socially, intellectually, spiritually, or economically?" If we find even a residuum of production we must immediately eliminate that organization from the non-producing class; but if, upon careful consideration, we fail to discover a definite product, or if the results may be better attained by some other means, we must place it in the class now under consideration.

What shall we do with a non-producing society? The simplest thing is a respectable funeral with no flowers—*i. e.*, disband formally. This plan, though the simplest, is seldom the

best. The disruption of any society, however useless, is frequently attended with offense and dissatisfaction on the part of some of its members. This should be avoided if possible. While to formally disband is much better than to allow a society to slowly perish, it should be considered as a last resort only. It would be wiser to revive the waning life, if possible, revise the failing methods, or to refashion, reorganize, or merge into a new and more effective organization. This can usually be done without offense and with a renewal of zeal. It is well to carefully examine into the causes of inefficiency before taking any radical action. Does the fault lie with the officers, the members, or with the nature of the organization itself? This is a very important preliminary question. In any event, the wise solution will be found in evolution and not in revolution.

Individual Waste.

In every church may be found a large (shall we say the larger?) portion, who seldom

attend the services of the church and who contribute little or nothing towards its support. To many, the pinnacle of religious experience is reached when their names are entered upon the roll of the church. They have little or no sense of any personal obligation. They are satisfied with a personal consciousness that they are members and a faith that they are "saved"—but like the parasite, they receive all but give nothing. The term "in good standing" has been rendered so elastic that it is meaningless and has no limitations. What can we do with such?

For a basis of consideration, prepare a list of "inactive" members; *i. e.*, those who are neither attending the services nor contributing towards the support of the church. The former fact may be ascertained by observation and the latter from the treasurer's books. The occasional casting of a penny, or a pound, into the contribution basket, should never be considered as supporting the church. If the support is not regular, ignore it. If the attendance is not frequent enough

to honestly be called "occasional," do not consider it.

A personal canvass should now be made of all whose names appear upon this list. The causes will fall naturally under three heads: Indifferent, Disgruntled, and Incapacitated. The first necessity is, of course, to ascertain the cause of inactivity and, if possible, to remedy the condition.

Probably the most numerous class is that of the indifferent ones. To urge loyalty to the church will elicit little if any response from such ones, as they have become disinterested in it. Rather, find out some definite point of contact. Do they sing? Ask them to sing in the church or at some entertainment—and do not fail to compliment and to thank them after they have done so. Arrange to have several others do the same. To gratify their pride in a harmless way costs little and pays well. In many instances the indifference has been caused by a feeling that their talents (real or imaginary) have not been appreciated in the church. When this is the case, a little wholesome flattery

will work marvels. Instead of urging loyalty to the church in an abstract form, ask for their assistance in some specific way, along the line of their personal interest.

The disgruntled class is more difficult to approach and more hopeless of results. Their condition is usually due to personal pride or petty prejudice. Their feelings have been hurt and the injury is usually imaginary. If these cannot be persuaded to curb their "sensitiveness," it will avail but little to regain them, as history is apt to repeat itself. It might be well to emphasize the need of loyalty to Christ and if they cannot be persuaded to resume their places in the church, to kindly suggest that they take their membership to some field in which they can work.

The incapacitated are more numerous than is generally supposed, and require the most delicate attention and the kindest sympathy. Frequently rated as indifferent, they many times possess the keenest interest, though through force of circumstances their activities are restricted or have entirely ceased. To

some ill health is the barrier. Not invalids in the strict sense of the word, but whose strength is exhausted by the cares of home and family. Others will be found, especially mothers of young children, where in an apparent conflict of duties the home receives the first call and the church must spare them to the immediate duty of rearing a family in "the nurture and admonition of the Lord." Who shall suggest that they have not chosen the wiser part? Such require close sympathy and, as other duties will permit, they will resume their activities. But if the sympathy is lacking, they may ultimately drift into indifference. An occasional written or printed sermon by the pastor should be circulated among such. It will tend to keep alive the waning fires of faith as nothing else can do.

Distance from the church is another cause which will appear under this grouping. The larger interests of the Kingdom of Christ urge imperatively the one method of dealing with such. They must be advised to take fellowship with some church within reach of their home. To hold on to such not only

pads your own church roll with non-producers and robs some other church of a possible working member, but it saps the keener interest and deeper life of the member. The habit is established but to nourish the habit is inexcusable from any standpoint.

The membership roll of every church should comprise three sections: Active, Inactive (or Associate), and Non-resident. Only the former should be reported as the membership. The constant effort should be to transfer the inactive to the active list, and to reduce the non-resident list to a minimum by granting letters of commendation to other churches. Notify the pastor of the church nearest to your non-resident members and coöperate with him in enlisting their support where they can render the greatest service. This is a debt owed to the Kingdom and to the individual.

Do not decide hastily that a member or an organization is non-productive. Remember always that production may be social, moral, intellectual, spiritual or economic. Be sure first that they are not producing material

results along *any* of these lines. Then act firmly but cautiously. The whole world will pause to honour the church whose membership stands for something. The church of one hundred members will accomplish more than if that one hundred active members represents the active force of a church of five hundred recorded members. Every wheel that is not working absorbs power and increases waste. The truly efficient church is the one in which waste is reduced to a minimum. This means the elimination of the non-producers.

VI

VOCATIONAL GUIDANCE

PARALLEL with, or perhaps arising from, the work of the efficiency engineer, has come the office of the Vocational Guidance Expert. In many of our large cities, Vocational Guidance Bureaus have been established under the joint direction of the Board of Education, Chamber of Commerce, Young Men's Christian Association, Young Women's Christian Association, and the Labour Organizations. Its purpose is to assist the young in deciding upon a career, to select that career for which they are best adapted and in which they are most apt to succeed. The need of some such plan in the work of the church is manifest to the most casual observer. The plan is, in a word, to study the causes of the waste that follows the transmission of a life into a new environment. It deals with the problem of youth and with

that of the enlistment of new members in the work of the church. This is especially needed after a revival that has gathered into the church a large number of new members. To set them at work is one thing—to make that work effective is another and much more important as well as difficult matter. The aim of vocational guidance is "to bring each individual to his largest service in the smallest space of time." This is precisely what is needed in the work of the church, and as the vocational experts appear to be succeeding in their efforts in the industrial life, we may well study their methods and see if we may not with profit apply them by adaptation to the work of the church.

The Vocational Survey.

The first step in their work is a vocational survey. An abstract of preliminary information may be secured through a personal conference and by the use of our eyes and ears. This conference should reveal the specific talents of the person, his tendencies (moral, social and industrial) and at least an

Vocational Guidance

Survey Blank

Name . . . . . .
Address . . . . . .
Father's name (if a minor) . . . . . .
Father's employment . . . . . .
Education . . . . . .
Favourite study in school . . . . . .
Name the four books you have read with the greatest enjoyment . . . . . .
What is your present employment? . . . . . .
Do you enjoy it? . . . . . .
What kind of work do you like best to do? . . . .
Do you sing? . . . . . .
Do you play? . . . What instrument? . . . . . .
Have you ever studied music? . . . . . .
Have you ever undertaken any special line of study? . . . If so, what? . . . . . .
What is your favourite recreation? . . . . . .
Your favourite hymn? . . . . . .
Your favourite author? . . . . . .
Which service of the church do you most enjoy? . . . . . .

Please answer all questions as fully as you can. The purpose is to make your church work more congenial, interesting and effective, and your replies will be held in strict confidence. :: :: :: :: ::

abstract knowledge of his training. The latter includes education, experience and present employment. The vocational expert, following the conference, has a long and exhaustive series of questions which are to be answered confidentially and which search out the secret desires, as well as the open expressions of life.

The form on the preceding page is an adaptation of their method, simplified of course, and reduced to a minimum number of inquiries. Other questions might be added with profit, but these are sufficient to show the plan and scope of the inquiry. (See specimen blank on page 59.)

It is well understood that all persons will do the best work along the line for which they are especially adapted. Their heart must be in their work. When an active conscience urges them to attempt a work for which they are not adapted by either temperament or training, the success can never be at the maximum, while such application along wise lines may be made to produce an hundredfold.

With this outline before you, you are ready to study each case separately. There are four aspects from which each case should be considered: Ability, Adaptability, Association, and Competitive Influences. The ability is clearly determined by the education, talent and experience of the individual, and the conference combined with the information contained in the blank will leave little doubt here.

The adaptability must be secured by deduction from all available sources. This rests upon a clear understanding of the temperament of the individual. Very much will be learned from a consideration of their tastes as revealed by their favourite books, recreation, hymn, etc. You must realize that their replies to the questions have admitted you into the innermost secrets of their hearts. These replies must be *studied* carefully and not simply scanned. You will be amazed at the clearness with which they depict the real character.

Associations must be studied also. What is the probable character of the companions with whom they are employed? Does their

influence probably make for depth of character, or the reverse? Who are their intimate friends? Is a large portion of their spare time spent in their home, or are they seeking social diversions? How best can these ambitions be met through the church? This is for you to determine.

Next consider the competitive influences that are at work. The moving-picture theatres are to be seriously considered in many places. The dance, card clubs, etc., must be all soberly and sanely considered. Do they hold a perceptibly baneful influence over your young people? Don't think, don't guess, *know!* If they do, what can the church offer as a desirable substitute? Do not take away the crutch until you are prepared to offer the cure. In other words, do not rabidly denounce harmful amusements until you are prepared to offer helpful pleasures to take their place.

Vocational Suggestions.

Having determined upon the field in which you feel the individual can best work, it re-

mains only to direct their efforts into the desired channel. If you find a teacher, however capable, who does not enjoy teaching, or who expresses a preference for something else, do not ask her to teach in the Bible School. See that those who are musically inclined are speedily introduced to other music lovers in the congregation. Make companionships between those having similar tastes in reading, recreations and ambitions. The wise assignment of service and the prudent shaping of companionships will greatly lessen the after-revival losses, as well as treble the effectiveness of the working force of the church. Gather your information immediately and utilize it promptly. The time required for the application of the plan of vocational guidance to the work of the local church could scarcely be spent to better profit. Take the time at the outset and you will avoid the loss of far more time in vain attempts at readjustment of misfits, and worry over waning interest. Remember each individual enters the church with a keen interest, else he would not enter; but that

interest will surely wane if not wisely nourished. The vocational expert is the dietician who prescribes the necessary menu for each individual case. Experience proves it to be well worth the while.

VII

MAKING THE WHEELS GO ROUND

IT is well always to remember that the church is an armoury and not an arsenal —a place for the training in the use of arms rather than a storehouse in which to preserve the Gospel of Christ. It is a fountain rather than a reservoir. Its purpose is the extension rather than the preservation of the Gospel; or rather, it finds its preservation through extension.

When we view the energy wasted in the average church, we are appalled at the sight. The wonder is that we accomplish even as much as we do. Let us stop and examine the facts. Most converts love the Lord and desire to serve Him. If they did not, they never would have confessed His name. They enter the church with a zeal for service. They hear that "the fields are white, but the labourers are few" and their hearts reply "Here am I, send me." Too often this is the

end as it is the beginning. They attend the services, expecting to be called upon to work. Time passes by and their zeal cools before a place of service is found for them. Why this waste? Whose is the fault? What is the remedy? Prompt and specific assignment for service is the reply to the last query: the former two remain unanswered.

Suppose a man were engaged to go to work in a factory. He is a skilled mechanic and before him are engines, lathes, hammers, wrenches, and all the implements of his trade. The sign over the door reads, "Help Wanted" and he is hired and told to go to work. Work, yes, but is he to make watch springs or boiler plate? He is a capable workman and can produce either, but with no specific instructions, *chaos* is the sole product of his energy. The effect of a thousand men so engaged in industry is impossible to contemplate. It is only in the church of Jesus Christ that such methods can hold and the present results are far less chaotic than might be expected.

We may well presume at the outset that

every member in the church is not only good, but is good for something *in the church.* It devolves upon the pastor, or his assistants, to discover what this "something" is, and to set them at it. The previous chapter on "Vocational Guidance" has already laid the foundation for this work. There remains only the details of its application. The card forms on the following page are used by a number of pastors for this purpose, as a means of securing a statement of preference for fields of work. They are placed in the hands of all converts upon their entrance into the church, usually enclosed in a personal letter from the pastor in which he urges them to sign and return them promptly.

These cards are assembled and the executive officers of the various societies indicated, are informed of the prospective recruits and are requested to see that they are enrolled and utilized. This is all splendid as far as it goes, but the pastor must still keep in close touch with these various executives and be assured that each individual is specifically assigned to some definite service.

Ways to Work.

Please indicate by an "X" mark in which of the following departments of work we may count on you and return this card.

Cordially yours,

_____ Pastor.

Sunday School.	C. E. Society.
Prayer Meeting.	Aid Society.
Church Visitation.	Personal Work.

Signed_____

NO. 28

Enlistment Card

You may depend on me for assistance in the following ways. (Mark with an X and return this card.)

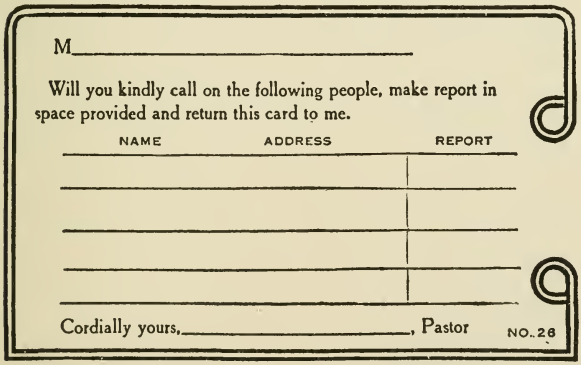
- ☐ Teach in the Bible School.
- ☐ Substitute Teacher.
- ☐ Join a class in the School.
- ☐ In the Aid Society.
- ☐ Attend the Prayer Meeting.
- ☐ Do Personal Work.
- ☐ Assist in Calling.
- ☐ Sing in the Choir.
- ☐ _____

Name_____

_____ Pastor.

NO 27

Here is a plan that has been tried and found effective by a very successful pastor. He first asked for volunteers who would give one hour each week to church work under his direction. He then arranged his calling list in groups of four families residing close together (about one hour's work) and assigned a list to each worker every week. Following is the form of card used:


M_____

Will you kindly call on the following people, make report in space provided and return this card to me.

NAME	ADDRESS	REPORT

Cordially yours,_____, Pastor NO. 28

Not the least important feature of this plan lies in the fact that the cards are to be *returned* to the pastor. This one fact secures a more regular performance of the assignment than if the cards were to be destroyed after each assignment; and it also serves as a means of keeping the pastor in close touch with his

whole congregation, informs him of cases of illness, etc., that would otherwise escape his knowledge, and advises him of any disaffection before it assumes serious proportions.

The above is one of the best plans we ever have seen. It not only opens up a field in which an unlimited number of workers may be used effectively, but such a steady stream of attention seldom fails to produce direct results in winning strangers, rousing the indifferent, and awakening the zeal of the workers themselves. The only suggestion we would urge to make this plan complete would be the addition of a series of alternate cards to be used in case rain or some other duties made the following of the assignment impossible. These alternate cards should contain the names and addresses of one or more non-resident members, with a request that the worker write them a personal letter telling them the news of the field. Such letters, we are sure, would be greatly appreciated. This would result in closer articulation between the church and those members who are all but lost to memory, as well as awaken

a financial interest on the part of those who are "absent in body but present in the spirit." The very fact that some member of the church, other than the pastor, is interested, will often awaken a faith that has long lain dormant.

Some workers of an especially sunny and optimistic disposition should be assigned to visit the sick and shut-ins. They need, and will appreciate, the cheer that is brought. Visitors of tact and prudence should be assigned to visit strangers with a design to enlist their interest. This plan of assigned visitation offers work for all who will; what more can be desired?

Information cards to be placed in the pews, or in some convenient place, are used frequently as a means of keeping the pastor informed of special cases requiring his attention. These should be always in place and attention should be called to them from time to time from the pulpit. They are designed, as the name implies, to inform the pastor. They are published at slight cost by many firms and in a large variety of styles. On the next page will be seen several good forms.

TO AID THE MINISTER.

Kindly fill out this card and drop it into the collection basket.

_____

_____

A call on the above person would be appreciated for the reason given.

_____

NO. 23

REASON.

- ☐ SICK
- ☐ SHUT-IN
- ☐ STRANGER
- ☐ "SLIGHTED"
- ☐ CONFERENCE

Information FOR THE Pastor.

¶ Check proper item or items and deposit in collection plate.

¶ Please call on

_____

_____

Reason:- Sickness, Bereavement, Strangers.

¶ The Pastor will esteem it a favor if you will thus assist him.

NO. 22

Please Notice.

¶ Check proper square in space below and drop card into the contribution basket.

¶ The pastor will appreciate your assistance in this matter.

SICK	SHUT-IN	BEREAVEMENT	STRANGERS

Name_____

NO.21 Address_____

VIII

THE LORD'S HOUSEKEEPERS

THE LADIES' AID SOCIETY has long been the victim of the poor humour of cheap wits, but that church is indeed impoverished which has none. The Aid Society is really the housewife of the church, which looks after the numberless details of the church home. The clean house, flowers for the pulpit, carpet for the floor, the song books, the furniture, the small repairs. The many improvements in equipment usually find birth in the Aid Society. The social atmosphere of their meetings gives a royal welcome to the stranger, while the activity of hand hastens real acquaintanceship.

What with the numerous fairs, bazaars, sales, socials and suppers, with the regular accompaniment of aching backs and glowing hearts, but little remains to be said along the line of suggested activities. It often happens,

however, that a most cursory glance will reveal a gross lack of efficient management even in these splendid examples of unselfish devotion.

Church Suppers: Efficient and Inefficient.

For example, the Ladies' League of a certain small and struggling church gave a chicken supper some time ago. Eleven loyal women forsook their homes to prepare and serve a really splendid feast. The usual notice had been given from the pulpit and through the parish paper, and special circulars had been distributed throughout the community. When the supper was over and the bills payable deducted from the gross receipts, the profit to the society was found to be $4.85! And most of this had come from the families of the women who served. The question could not but suggest itself—"*Did it pay?*" Not one of those women but had contributed from fifty cents' to one dollar's worth of provisions from the family larder, and then paid twenty-five cents for her own supper, plus work, plus worry, plus weariness.

If each of those serving women had simply contributed fifty cents in cash, the society would have been sixty-five cents richer without the supper. The above is an *actual* occurrence, though we allow that it is an unusually unfortunate and exceptional instance. It calls for an efficiency survey of this and every similar field.

No church "affair" is efficient which would not show a profit if all the work were hired at a normal wage; and upon this basis every supper, social, bazaar, or sale, should be critically examined. The usual argument is: "*We need the money and we are willing to do the work*," but that is not the question. The real problem is to make that work produce a worthy equivalent profit for the church or society.

Another Aid Society may be cited as an example of really efficient management of a similar function. Located in a manufacturing city near a factory employing about 18,000 men, they surveyed the field and noted two facts. Their suppers did not pay, and at the noon hour the restaurants in the vicinity were

overcrowded. The next step was obvious. A boy was engaged to stand at the gate of the factory at the noon hour with a banner announcing that on each Thursday the ladies of the ——— Church would serve a dinner for twenty cents—the usual restaurant price. This plan was followed until their church building was destroyed by fire and forced them to discontinue the dinners. They served as high as 200 meals in a day with an average weekly profit of $14. The handling of so large a crowd in so short a time as the noon hour developed a high standard of efficiency in both management and service. The Aid Society was invited to provide many of the big banquets of the town and soon became recognized as the most expert caterer in the vicinity. A banquet which they served a few weeks ago netted the society a profit of over $175—*that paid.* At the present writing this society is under contract to furnish a supper of 500 plates in the near future. Here the supper and its management are above criticism. Cooks, managers, and waitresses are *paid* for their work and although, with-

out exception, their wages are turned into the treasury of the society, each worker has the consciousness of having rendered a definite service and of making a tangible contribution. Under such conditions as the foregoing, the church supper is an efficient and profitable affair, but under less favourable circumstances the wisdom of the supper is an open question.

Fairs and Sales.

What is said of many of the church suppers may also be said of a large number of fairs, bazaars and sales, with this added criticism : The ladies promoting a fair frequently become unwelcome mendicants, presuming upon the charity of business houses which contribute grudgingly, if at all, realizing that no restrictions nor conditions which may be attached to the gift will make it a profitable advertisement—and advertising is their only hope of reward. We protest that the soliciting of such gifts is unbusinesslike and is a species of extortion. The manufacturer dare not refuse lest he become the victim of

a petty boycott. To say the least, a sale which must depend upon such efforts may put some little money into the treasury, but it is not efficient in the larger sense. It increases the immediate income at the cost of ultimate loss of the respect of business men. We have no more serious objection to the bazaar than to the supper *provided* it is efficient. That is, if it is truly profitable as a business proposition, does not descend to the level of a "*Midway*" or an ecclesiastical "*Monte Carlo*," and can be arranged without the loss of self-respect. The "*Chances*," "*Raffles*," "*Prizes*," and kindred catch-penny devices so frequently associated with such functions are a disgrace to the cause and a reproach to Christ.

Over against the purely charitable plan suppose you place a real business arrangement. Live business houses are anxious to secure effective advertising and are willing to pay a good sum to secure it. Why not try an "Industrial Fair"? Ask a dozen local houses to furnish you with some display advertising and detailed information as

to their plant and its product. Display the advertising upon the wall, then through an entertaining speaker tell of the virtues of the products, distributing free samples when they are furnished, but selling nothing. Allow each factory to send their own exponent if they desire, allowing, say, ten minutes for his exposition. You will be able usually to get a dozen houses which would be glad to pay $5 each for such an introduction to your community. A modest admission should give a net profit of $75 a night at least, aside from an hour of interest and information. The stereopticon might be employed to advantage in an affair of this kind.

We attach several good plans which have been followed by various societies with uniform success.

One society buys cloth by the bolt, thread by the box and other materials in the same way. They make aprons, children's dresses, bibs, etc., at their social meetings during the year, until several hundred are accumulated by the time of their sale. Legitimate prices are attached and the sale, a dignified and

businesslike affair, commands the respect of the community and is not less profitable than the more objectionable plan.

Another society containing a number of splendid seamstresses specializes in bridal trousseaus with a consistent and unvarying profit.

A certain Men's Club purchased a load of mill-ends of oak, from which they made "craftsman" furniture: chairs, tables, book and magazine racks, costumers, music cabinets, tabourettes, etc. This proved a novel and profitable business venture and we commend it to others.

A Boys' Class in a church possessing a small printing outfit specializes in "society stationery." One hundred sheets of printed note paper and 100 envelopes, in a handsome art carton for $1.00. The containers are made by a class of girls upon order of the Boys' Class, and *paid for* by the boys. This is business and is profitable. Calling cards might be added with profit at fifty cents per 100.

A myriad of other business enterprises will

suggest themselves to the fertile minded, and we content ourselves by suggesting these plans which have been tried and not found wanting.

A Women's Exchange.

Why not try an exchange of local products with some distant society? For instance, a rural society in a mountain region where fir abounds could make a number of fir pillows of uniform size, say 15 x 15 inches. These are always in demand in the cities, while the genuine fir pillows are almost unobtainable at any price. Arrange the sale through some city society. Your Denominational "Year Book" will supply you with the name of the churches and the preachers. Write to the preacher explaining just what you propose to do, and ask him for the name and address of the president of their Aid Society, enclosing a stamped and addressed envelope for the reply. The information you seek will be gladly given, and direct correspondence will do the rest. Societies in the South might exchange orange blossoms, cotton blossoms, etc., with

some society in the North for arbutus, wintergreen berries, etc. Why not fresh eggs, maple syrup and sugar, local fruits, etc.? City societies might establish a shopping bureau for the benefit of women remote from the shopping centres.

Special Funds.

The frequency with which the Aid Society is called upon to raise money for some special purpose (a carpet fund, a building fund, etc.) leads us to mention some means which have proven effective. A society in northern New York raised a considerable sum through a "penny-a-week" plan, designed after this manner: Small cambric bags with draw-strings were made and printed as follows:

> .....*Church*
>
> *Building Fund*
>
> A penny a week is the gift we seek,
> And a penny is little, you know;
> But a penny in here each week of the year,
> Into half of a dollar will grow.

These bags were handed to acquaintances and mailed to friends. Few declined to respond, as the sum requested was so small. A careful record was kept of all bags sent out and *the date* of sending. At the end of the year a courteous note reminded each recipient to return the bag and a golden harvest ensued. Nearly every bag brought its half dollar. Even when the bag had been lost or forgotten the money was usually sent. If the cause and the field is more pretentious, the words "*dime*" and "*eagle*" may be substituted for "*penny*" and "*dollar*" with proportionate results. However, we believe the penny plan is the best.

The "*mile-of-pennies*" plan has been found productive of good results in many localities. This consists of 5,280 strips of heavy paper one inch by ten, each strip marked with ten spaces three-quarters of an inch square, in which a penny is to be pasted as received. When all the strips are filled the result is $528 in pennies.

The "*Cycle of Days*" and other ingenious devices to articulate a large number of small

gifts are too familiar to bear repetition here. The secret of their success lies in the modesty of the individual gifts. A large number of small gifts will be found more generally effective than to solicit larger gifts from fewer individuals. It requires more work, but it interests more people in the cause, which is a passing result not to be lightly esteemed.

The Missionary Society.

In many churches, the earnest workers face a real difficulty in attempting to interest any large number of ladies in the work of the missionary society. The ladies solicited decline to respond to any effort, the effect of which they cannot see. Take them at their word and make them *see* missions. Not by papers and speeches, however eloquent and forceful, but by utilizing the dramatic, the picturesque, and the spectacular sides of missions. Use maps freely and frequently. Vary the missionary program with pageants, dialogues, readings in costume, and impersonations. Use every form of presentation which,

by what the eye may see, will emphasize what the ear shall hear. Discuss the needs of Japan, for instance, in an atmosphere of curry and tea. Definite information is the true basis of personal interest. Make the meetings entertaining as well as interesting. Realize that it is more important to impress your guests with the needs of missions than to overwhelm them with your generosity and graciousness as a hostess.

As a final word towards efficiency in the management of the various women's auxiliaries, we would urge a study of the local work. Is your society *producing* as it should and what it should? Where failure comes, it is usually because a society has fallen into ruts. Inefficient, but no one has asked the reason nor sought the remedy. Apply the rules of the business expert and you will soon remove the criticism of "*much work and little profit*," and those who hasten to scorn will pause to congratulate.

IX

THE HEAVY BRASS OF THE CHURCH

IN orchestral music there is one section known as the heavy brass, which provides the basic undertone over which the violin, flute and piccolo scintillate with ecstatic brightness. They are infrequently heard in solo or cadenza, yet the harmony would be strangely imperfect without their sustaining tones. This is about the relationship which exists between the various men's societies and the other departments of the church. The men are the "heavy brass." Usually outnumbered and frequently outshone, the heavy, constructive work of the Men's Club is a fixed necessity to a well balanced work.

The Protestant churches in America contain but 39.3% of males, in spite of which fact no very concerted effort to increase this ratio has been made. Where a definite and dignified attempt to interest the men has

been made, it is usually crowned with success. The fact is that comparatively few churches make any definite campaign in this direction. It is *assumed* that men are more difficult to interest than women. When, as a fact, it is the women only that are solicited. The pastor usually does most of his calling and social work during the afternoon. The ladies of the family are at home, the men at work. He reaches and interests the women and still he wonders why the men, whom he never sees in a social way, lack the interest that is so keen in the gentler sex. Let the pastor try evening visitation for a while. Call on the *men*, interest the *men*, solicit the *men*, and see if they will not respond. When we realize the partiality of the average church visitor, the wonder is that we have so many men as we do. For, in reality, the proportion of men in the church is greater than that of women when related to the effort expended in the direction of each.

Men *do* possess definite and controlling interests, which shows that their absence from the church is not due to lack of capac-

ity. Men have a most intense interest in politics, in civic reforms, in baseball. What is the strain which prevails throughout these varied fields, which attracts the men? Given this one factor, and we have the basis for assembling our "heavy brass" in the church. A careful study would suggest *intensity*, *sincerity*, as a sufficient reply. The politician plies his arguments to prove that the country will go to the "*bow-wows*" unless their party wins. The man feels that he has something at stake and rises to meet his responsibility. The reformer paints a lurid picture of the glowing pits which threaten to engulf home or family. The man sees the objects of his pride or affection menaced, and nothing short of death can stop his effort nor thwart his zeal. The sporting writer assures his constituency that the home team is surely a pennant-winning aggregation, and men forsake their desks and shout themselves hoarse in an effort to help their team to win. A lack of definiteness of action and clearness of plan is a frequent cause of lack of interest on the part of the men. Men are

less visionary than women. Hosea prophesied that in the latter days the *young* men should see visions and the *old* men should dream dreams; but the great mass of men between youth and age are neither seers nor dreamers. Speculative theology has little to attract men whose minds are so fully occupied during the week by the intense economic and industrial problems of life. They may respond to theology but they must be first approached from the plane of their own thought. If men in any considerable numbers are to be seriously attached to the work of the church, they must be approached from the side of a man's interests.

Before me lie in detail the plans followed by half a dozen of the most successful Men's Clubs and Men's Classes in the country. If experience be more valuable than theory, a glance at their methods will be worth the while. In every instance some specific line of appeal to men's interests has been the rallying ground for their numbers. For instance:

The great A—— Class of more than

1,000 members started with a few struggling young men. Their teacher was an astute and successful business man who gathered his class in his home on one evening each week for instruction in expert business methods and ethics. The members of the class rose in their business positions. They told their friends about the A—— Class and the class grew. They erected their own building. Their employment committee gave careful attention to the ability of each man seeking a position and recommended him to a position for which he was adapted, and has grown to be an acknowledged expert business factor in their city.

The Bible Class at M—— opened a reading room and social centre. Their church was located in a boarding-house district. A majority of the young men of the community were homeless and the reading room supplied a real need. The class grew proportionately and now numbers over 500.

The Men's Club of C—— found a chaotic political condition and invited leaders of the various political parties to

address them on political issues. They established the only open forum for the discussion of all sides of the issues, and men were attracted to their meetings. After election, various reforms and cultural matters were taken up and discussed by experts. The club became known as the one place where both sides of every story were told. It now has 900 members.

The club at N—— started with a campaign to beautify the church grounds, then to beautify the city, etc. It now numbers 600.

The Brotherhood at L—— started a Social Service Survey of their city. Instead of publishing their reports, their findings were given and discussed only at their meetings. It is 800 strong as a result.

At B—— the pastor went as a missionary to the foreign field and the Brotherhood assumed the responsibility of his support. They studied missions, talked missions and lived missions until they are a veritable missionary dynamo. About 300 are now enrolled.

Working upon the theory that an ounce

of experience is worth more than a pound of plans, we have given in outline what others have done with success. From these instances it appears that the successful men's organization requires some tangible motive for the rallying point.

Two points should be constantly kept in view. Advertise your features widely. If you have a good thing, tell about it. The other point is, be sure to live up to your advertisement. Men may be fooled once but only once. Do not advertise unless you are prepared to "deliver the goods."

Another point is frequently overlooked in efforts to gather men to the work of the church. Men are, for the most part, busily employed all day in office, store, or factory. The evening is their only opportunity for recreation and rest. See to it, when they place one of their valuable evenings at the disposal of the church, that every minute is *profitably* employed. Remember that strong competitors are bidding most skillfully for their idle time and second-rate divertisements will little avail nor long abide.

Some one with rare wit and keen perception has observed that "the shortest way to a man's heart is via his stomach." The "Men's Banquet" is frequently a real annual event in the calendar of the church. Multiply its effect by repetition. Seasonable suppers, for men only, are usually successful. For instance: A Southern Supper (watermelon, hoecake, coffee and peanuts), A Boston Supper (beans, brown bread, etc.), A Mexican Supper (chili concarne, tamales, etc.), A Chinese Supper (chop suey, etc.), A German Night (sour kraut, wieners, etc.), A Hungarian Festival (goulash, etc.), An Italian Night (macaroni, noodles, etc.). Many other similar plans will suggest themselves to your resourceful committee, and the results shown by past experience have proven the worth of the effort. Decorate the room and table to harmonize with the event. For instance, on Chinese night, use paper table cover and napkins, Chinese lanterns, chop-sticks instead of knife and fork, etc. The men will do the rest.

Hold a camp-fire with a talented raconteur

to start the stories and fill in the gaps, encouraging every man to tell his favourite tale.

When you get the men together, have something tangible to place before them. Give them something big to do—a man's job. Have it ready to present and present it in detail and with enthusiasm.

If the amount of work involved in the foregoing plans be urged as an objection, we have nothing to say. It *is* work, hard work, but it is the only avenue to success with men.

From both observation and experience we are led to observe that men, almost without exception, will respond in numbers to a worthy, tangible, definite suggestion to do something that is really worth the doing.

Men's Bible Classes.

The assembling of the great Men's Bible Classes, from Maine to California, have resulted from no secret formula nor intricate technical process. Persistent, insistent, personal solicitation is the unvarying report of the means employed. Organize thoroughly those men now in the class, or the nucleus

of beginning, and attack the building-up process as a business proposition. If you were a business man—an interior decorator for instance—you would watch the papers for the building permits granted, and follow up each one till you have a signed contract or a definite refusal. Proceed along the same lines in extending your Bible Class. Secure a complete list of the men in your community, either by a direct census of the field, from the voting lists of the district, or from some other available source. By a system of elimination, exclude the names of all men definitely attached to some other class. The remainder are all yours until some other class enlists them. Consider every man on this list as a reproach to your ineffectiveness, until you have either enlisted him or are fully convinced that he cannot be reached. Never presume any man to be unreachable until several and various efforts to interest him have been tried and have failed. Appoint an active membership committee which, singly, in rotation, and in pairs, will follow up every name. Get a specific report

upon *every man* on your list. Many will respond whom you had considered unreachable and each one such can enlist another. Men and boys are clannish and go in groups. Get the leader and you will secure the crowd. Detailed assignments and constant enthusiasm almost never fail. Advertise the class thoroughly. Use the local papers freely and keep them supplied with news of the class doings. Issue cards of invitation frequently and *use* them. Write letters, send cards through the mail; but follow up the impersonal invitation with a direct personal appeal. This is the process in its entirety. Plan your work and work your plan. No great class is built up in a day. Be patient and persistent and the results will surely follow. Great classes are no accident but are incident to hard industry. In no field is the great class impossible, but in every community it may stand as a monument to a great work of great men—men with large ideals, broad minds, unlimited enthusiasm, and untiring energy. You may have the reward if you will pay the price.

X

ADVERTISING

A FAVOURITE text of the "Ad" writers' fraternity is, "The genius of good advertising is to tell people what you have, where you have it, why they need it, and how much you ask for it." It is a good text for any line of publicity.

Experience has shown both the wisdom and the necessity of ceaseless publicity in the work of the church. Definite, dignified, and persistent advertising is as fruitful in religious as in commercial life. One of the most difficult things for the novice in the advertising business to learn is to distinguish between "striking" and "sensational" advertising. A striking notice is the genius of good advertising, but a sensational announcement is the extreme of poor taste.

As designer for a publishing house doing church advertising exclusively, the writer has probably prepared more church printing

than any other man in America, and the following suggestions are the outgrowth of years of practical experience.

It is our observation that most churches advertise insufficiently and many others inefficiently. The latter fault is largely due to lack of attention and training in this important phase of church work. We offer the following suggestions to aid in efficient advertising. Several should be used simultaneously and constantly, if direct returns are to be anticipated.

Bulletin Board.

The bulletin board is a simple, effective, and inexpensive means of publicity, especially for a church that is prominently located. The board should be set firmly in front of the church or on some prominent corner. By careful experiment see that the board is set at the angle giving the greatest possible range of vision. The board should be not less than 3 x 5 feet and should be provided with a hinged frame under which the edges of the paper bulletins may be secured. It is

better not to have glass in the frame as the glass is apt to catch the glint of the sun and so obscure the text. The glass also places temptation in the path of the irrepressible small boy. The announcements should be painted on XXX manilla paper, or some other weather-proof sheet, cut to the size of the board, and the letters should be not less than three or four inches in height. The manilla paper mentioned will be found to withstand the most severe storms. While the lettering may be done with the inks prepared for the purpose, these will be found rather expensive for the average church. A splendid and most satisfactory substitute will be found in printer's ink, thinned with gasoline to the proper consistency. This pigment will be found impervious to the elements, it does not stain the edge of the letters as do oil colours, it may be procured in a wide variety of colours, and is very moderate in cost. Viewed from all angles, this will be found to be an ideal material for out-of-door announcements. Upon this bulletin the sermon subjects for the following Sunday

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should be posted not later than Wednesday of each week.

Wall Bulletins.

For interior announcements, a wall bulletin, erected either in the vestibule or in some prominent place on the wall of the church, will be found of great value. This should consist of a framed board, about 3 x 4 feet, covered with green baize and furnished with a generous supply of thumb tacks with which to attach the announcements. If a small mirror be fixed in the centre of the board, it will assure you of the attention of at least one portion of the congregation. Congregational news and special notices should be kept posted here.

Newspaper Advertising.

At whatever inconvenience to yourself, furnish the local papers with all the news of your church that they will print. Be considerate. If your "matter" is left out one day, do not take offense. Keep sending it in. Your estimate of news values may not agree with that of the editor, but he is running the

paper and you are receiving a favour for which any business house would have to pay liberally. The editor will use your matter part of the time, if only for "filler." It is important to keep the name and work of your church before the people, and the newspaper enters many homes to which your other announcements never come. Upon occasions of revival meetings or other special efforts, a three inch double-column display advertisement will be found to be a good investment—but see to it that the "matter" is well prepared; don't leave it to chance nor inexperience. "Ad" writing is an artful business. Prepare your displays carefully both as to phrase and as to type. Make it striking, but dignified.

The weekly column of church notices appearing in the city dailies each Saturday has a certain value, but where, as in many large cities, a charge of from twenty-five to seventy-five cents an issue is made, it is a question whether it should not be made more effective. You wish the public to read *your* announcement, not as an obscure item in a

long column of churches and themes, but as *the* item of importance in that column. Then make it so. Have a small "line-cut" of your church made, say one-half inch square, with the name and location of your church, electrotyped column width. For a very little added cost, the paper will run this regularly with your themes, and your announcement will then stand forth from the column of notices like a beacon on a stormy sea. Some churches have tried the plan of placing a small display "ad" among the "Amusements," but the listing of a religious service with Sunday vaudeville must always appear to be in questionable taste. Most enterprises doing any considerable advertising have a press agent or advertising manager. Why not have a press agent for the church? Some bright young man or woman of taste and talent, who would make this his, or her, work in the church, can usually be found in every congregation. They would give more time to composition than the busy pastor could spare and the results would rise accordingly. Not a few of the more enterprising churches have

already adopted the plan here proposed and the church advertising agent is no longer an untried experiment, but an approved success.

Special Advertising.

Special occasions such as revival meetings, etc., require a special type of publicity. One or two banners stretched across the street in prominent places will produce excellent results. So also will a number of bulletin boards located in prominent places. Window cards are good—when they *are* good. They should be not smaller than quarter sheet (11 x 14 inches) and on *ten-ply* cardboard, so that they will remain stiff and not crumple in the window. Have them *well* printed, with not too much on them. Remember that, in advertising, blank space is sometimes a most valuable asset. Never crowd a card which you expect the passing throng to read, nor a notice with which you hope to gain the attention of busy people.

Cards and circulars for distribution will always be used, but here allow us to enter a word of suggestion. Do not use white cards

where there is snow on the ground, as the notices are not easily discernible against the snow. For similar reasons, green should be avoided in summer and yellows, reds, and browns in the autumn. Tags, or cards, to be attached by strings to the door-knobs, are mightily effective. The householder must take the tag in hand to detach it from the door, and when so doing, will probably read it. In using card announcements it is a splendid plan to have a good strong tract on one side of a card and your announcement on the other. The added cost is small and you are then working towards both immediate and ultimate results. Announcing the sermon subjects for a week or more in advance is a plan that has been largely followed and with moderate results. Some people will make a special effort to hear some sermon on a subject in which they are especially interested, to whom a mere general announcement of services would not appeal.

The quantity of printed matter required for house to house distribution will vary, of course, with various communities. However,

a good basis for estimation would be 200 pieces to 1,000 population. Tenement districts will require less per 1,000 people (because the families are larger) and restricted residential districts will necessitate somewhat more.

Catch Phrases.

The use of catch phrases, wisely selected and persistently used, must be most heartily commended. Such phrases, however, must be brief, euphonious and clearly descriptive. Here are some that have been used effectively: "The Little Church Around the Corner" (this is too long, but persistent use has overcome that objection), "The Homelike Church," "The Church that Welcomes the Stranger," "The Church that's Alive," "The Church on the Hill," "The People's Church," etc. First, select a descriptive phrase; next, condense it to the fewest possible number of words; then, study synonyms until you have the most epigrammatic and euphonious phrase possible; and finally, use it, *use it*, USE IT. Allow no printed slip from your church to issue without it.

Music.

Music may be made a means of splendid publicity among people of æsthetic taste—if it is *good* music. Publish your musical programs. Announce liberally all special music. Make the music a feature of the service—note we say *a* feature, not *the* feature. Do not let the music usurp the place of the Gospel sermon, but let it attract to the Gospel and supplement its message.

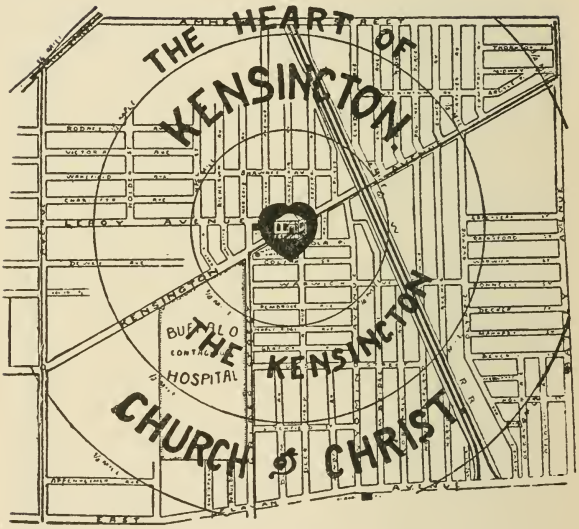
Before advancing far along the line of publicity, determine *what* you are to advertise ; the music or the musicians, the preacher or the church. If it is the church you are advertising, see to it that the church and not the preacher, singer, or evangelist, receives the emphasis on every occasion. Spasmodic publicity rarely pays in permanent results. You must get at it and keep at it. Anything that helps to fix the phrase "The ——— Church" in the minds and memories of the people is good advertising—if it is no more than a printed slip bearing the name of the church.

In many places a glass transparency re-

places the customary "tablet" bearing the name of the church, pastor, list of services, etc. This has a decided advantage in that it is illuminated at night while by day it is quite as easily read as a tablet. Aside from the light, the cost is little, if any, greater than an opaque announcement and it is doubly effective.

Observation would indicate that few churches realize the advertising value of a prominent location. No business house would think of locating on an obscure street because the property is cheap, for they know that this is not true economy. From the advertisers' standpoint, the church that is located on a corner has a decided advantage over the one that is hemmed in by other buildings. The more prominent the corner, the greater looms this advantage. If you possess this advantage, use it; if not, it will require a greater amount of advertising to overcome the obstacle of an obscure location. Here is a strong and striking example of advertising by means of location. It tells the story briefly and strikingly and the illustrative map adds emphasis.

It's right near YOUR home!



Come and see!

Remember that good advertising is an art and not an accident. Cultivate it as a worthy attainment. Study the methods of successful advertisers. Adapt their ideas to your requirements. In advertising, as in industry, "keeping everlastingly at it brings success."

XI

EXTENSION

IN the fourth chapter of John it is recorded of the Samaritan woman that she had three successive visions, each nobler than the last. First she saw herself and her sins, then her Saviour and His love, and finally Sychar and its needs. In like order appears the program of action before the church of the living God. First a study of the church itself and its weakness, then a view of Christ and His demands, and finally a vision of the community and the world and their needs. It is this latter vision which we will term "Extension." It comprises Evangelism, Social Service, and Missions.

Evangelism.

Two sources of increase are open to the church: propagation and propaganda. The Bible School is almost the sole medium for

propagation and the scant attention that is given to this important function has thrown an enormous burden upon the evangelistic forces of the church. Many churches depend for their growth solely upon periodical revival efforts. The revival becomes a habit, recurring annually like a holiday, and the church approaches it in gala attire and with banners flying. The induction of a new member into the church in the progress of its ordinary work is an event of sensational nature. The very necessity for revival meetings is a reproach to the church and tells of a wasted past.

Evangelism is the recovery of waste product. The vast majority of the converts of the revival effort have passed through the Bible School. The golden opportunity then presented was neglected and the revival meeting is the frantic effort which the church makes to atone for past delinquencies. The revival meeting is more spectacular than the Bible School and is therefore proportionately more popular. The spectacular and popular features of our modern evangelism are at

once a source of power and of danger: of power, in that such effort attracts within the sound of the Gospel message many who otherwise might never hear; of danger, in that the excitement tends towards an emotionalism which is immediately exotic and ultimately chaotic. Pure emotionalism has, of course, ceased to be cultivated as the medium of evangelism, but there is a species of emotional excitement that can scarcely be avoided in any protracted evangelistic effort. Its danger lies in the fact that certain susceptible people are aroused by sentiment to take a step for which, at heart, they are unprepared. The urgency of the evangelist, combined with the zeal and insistency of the "personal worker" arouses them to confess their faith in Christ—a faith that, at best, is but superficial. They are unchanged (unconverted) though persuaded in their own minds that they are Christians, and henceforth they are immune to conviction. This is a most serious condition. Happily, exhortation is gradually being made subservient to education, and our newer type of evangel-

ism is content to teach men how to become Christians, and not to ask a solitary question "Why not?"

Evangelism has become the most highly specialized feature of our modern church work. Two persistent criticisms stand as a reproach to the work of the professional evangelist:—inflated reports, and money-lust. The charge is well sustained that many evangelists establish their reputations upon the number of additions to the church received as a result of their services. To feed their pride and inflate their reports to the denominational papers, they do not hesitate to give figures that are not warranted by the facts. A simple remedy for all this is open to the pastors of the churches served. Insist, in advance, that all reports of the work are to be made by the pastor or church board, and not by the evangelist nor his press agent. A strict adherence to this rule would soon remove this glaring reproach from the work of skilled and devoted servants of the church.

The churches have only themselves to

blame for the unhappy clamour for money. An evangelist offers, under certain restrictions, to hold a "meeting," accepting as his remuneration the free-will offerings of the people. His livelihood depends entirely upon his ability to arouse the generous impulses of his hearers, and he should not be blamed for so doing. The churches feel that, in shirking the financial responsibility, they are getting a cheap meeting while, in reality, the evangelist usually receives an amount far beyond the value of the services rendered. It would appear that Paul had foreseen this very condition when he wrote to the Corinthian church :

> "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come" (1 Cor. xvi. 2).

This is the simple, Scriptural, and sufficient solution to the problem. Engage an evangelist for a specific sum per week, $50, $75, or $100, and provide *in advance* for raising the necessary budget, including advertising,

hall rent, etc. This can be done easily by securing pledges payable weekly during the meetings, and ceasing automatically when the meeting ends.

Let neither failure nor criticism lessen the effort of the church to reclaim the lost, for until the Bible School, etc., are one hundred per cent. effective, the revival service must continue to be a part of the program of the efficient church.

Social Service.

Within the last decade, a new phrase has received large emphasis in the religious life of America—Social Service. The fact is old though the phrase is new, at least in emphasis. The basis of Social Service rests upon the fact that man is a threefold being, with social, industrial, and moral needs. Social Service is the effort of the church to answer this call. It is sufficient here to state that man's social needs involve the *quality* of the food, clothes, shelter, education, recreation, religion, etc., that he shall possess; his industrial needs, the *quantity* of the same

that he shall receive; and his moral needs, *the means* that shall be placed at his disposal in acquiring the same. The detailed plan of this work is so well expounded in the religious literature of the day that we shall not attempt it within this compass. The "Industrial Church" of the past generation was an effort towards the solution of this problem. Unless we are careful, Social Service may fail just where the industrial church proved ineffective. It is, to our mind, merely a question of location. The church with the smallest social needs has the largest resources and the finest equipment. The wealthy church in a large city, whose athletic young men attend the Y. M. C. A., and whose young ladies are in the Y. W. C. A., erects a costly gymnasium and wonders why it has so scanty an attendance. The struggling mission in an outlying residence district, whose young people are denied the advantages of the Christian Associations because of both distance and cost, have a crying need, but one which they are unable to supply. If the strong church could think of service

rather than of self, and would build its "community house," "parish house," etc., in connection with some weak outlying church, it would serve both society and God. If Social Service can accomplish this, it will repay the outlay an hundredfold.

Missions.

Following closely in the wake of self-development and community-extension comes the call of the world to the listening church. The "Divine Commission" is neither dead nor dormant, but is divinely obligated upon the church of to-day. When we ask why some churches are intensely missionary while others are indifferent, if we will study local conditions we will find the answer in one word—atmosphere. The missionary church lives in an atmosphere of missions. The creation of this atmosphere is less difficult than appears at first thought. Missionary information is the larger part of the secret. We assume too much. *We* know, and we presume every one knows—but they do not—the conditions and calls from over the seas.

Our missionary societies, national, state, and district, too often restrict their communications to the church, too largely to appeals for money, supplemented by periodicals that are hastily read, when read at all, and circulars that are largely wasted. If the local church would prepare a missionary bulletin on the plan of the wall bulletin described on page 100, it would tend towards the creation of this missionary atmosphere. On this bulletin should be posted current information from the mission fields, from both secular and religious papers. This will arrest the attention of minds otherwise too preoccupied or too indifferent to read or note these facts. Have a missionary committee in your church, whose business it shall be to keep this bulletin filled with the latest information.

Let your church have its own representative on the foreign or home field. If not a missionary, then a native evangelist, teacher, or an orphan in one of the mission schools. This range will bring direct representation within the reach of any church, however

small and poor. The "direct representative" plan will arouse the lagging missionary interest as nothing else can do. Have a framed picture of your representative on the wall, speak of him often, pray for him regularly. The atmosphere will come and the church will be blessed proportionately. Keep before the congregation constantly the sense of its obligation for the world's redemption. Pray for missions and the missionaries every Sunday and not on missionary Sunday only.

As to the method of raising the missionary funds but little need be said. Create the atmosphere and the financial plan will almost assert itself upon you. But we would utter one word of warning: *Never apologize for a missionary appeal until you are prepared to apologize for the Gospel of Christ*, for they are inseparable. Give every member an opportunity to share in the missionary contribution, not as a duty but as a means of grace —a privilege. To this end the "every member canvass" is essential. Nor should the missionary committee feel that its work is done while a single member is denied the

privilege of participating in the missionary offering. This opportunity should not depend upon an occasional sermon and special appeal which they may or may not hear, but be personally presented to every individual.

Now abideth information, obligation and determination, but the first of these is information.

The extension of the church is threefold: to reach the lost, to leaven the community, and to redeem the world. Neither of these may be omitted and none of them slighted if the church is to be truly efficient in the eyes of God.

XII

CONCLUSION

TWO extremes are likely to be manifested in the reception of a work of this kind. The one will brush aside the whole plan with the statement that it is complicated, involved, visionary, impracticable. The other will attempt a literal application of all of the foregoing suggestions to the work in hand, and expect results. Neither will be found to yield commensurate results.

Whatever of merit is contained within the foregoing pages must be moulded and shaped to local conditions. No one should attempt to apply all these suggestions to one field at one time, lest he find himself burdened with a surplus of machinery. Take your problems one at a time—the most needy one first. Realize that this work is designed to suggest

help for many and varied fields. Not all the suggestions are necessary for your work—perhaps none of them—but we feel assured that most churches may profit by a practical application of *some* of the above plans.

This little handbook is designed to be suggestive rather than exhaustive, hence it is impossible to give any of the plans in detail as applied to any specific field, but by suggesting the abstract plan, we rely upon the wisdom and experience of the pastor or a committee of local workers to shape the plan to each field, and modify it into a workable form. Is it too complicated? Simplify it. Is it too cumbersome? Utilize a part of it. The real question is, Does it touch the problems of your church? If it does, it can be easily modified to meet your needs—it has been constructed with this very end in view.

In applying the plans to your field, an exhaustive survey is the first essential. Where is your weakness? What is its source? Your method of procedure will be fundamentally different if your people live at a distance than

if their homes are in close proximity to the church. Also if your flock consists of working men, business men, or farmers.

The preliminary work should be done in the secret of the pastor's study or within the walls of a committee room, behind closed doors. Write out the plan as adapted to the local field, and study it from every possible angle. When your program is fully ready, publish it, but not before. You must be prepared to modify your plan freely and frequently to meet peculiar contingencies which are bound to arise. Diligent attention to details should be given. Some plans require a year or more to produce results. Others (as Vocational Guidance, Finance, Making the Wheels Go Round, or Advertising) may best be accomplished by means of an aggressive "whirlwind" campaign of sixty or ninety days. Embue the campaign with the vigour and enthusiasm of a revival. Get people to talk about it. Sing about it. Pray over it. Hold frequent public meetings at which to report the progress made, and at which to formulate plans for further extension. Keep

at it until it is either finished or has failed—which latter will seldom occur.

Take time to study the information that is gathered in any survey that is made. Do not leap at conclusions. "Make haste slowly." This is one reason for the secret committee. By such a survey as is suggested in Chapter VI, you will be amazed at the mental taste of some, and be chagrined at others, but it is sure to awaken to your call much unrealized and latent talent.

For the sake of emphasis we repeat. *Apply* the plan to your local field. *Adjust* your modified plan to meet changing conditions. *Advise* frequently with your committee. *Adhere* to the effort until definite success or assured failure is certain.

The marvel of the ages lies in the success that has crowned so erratic an effort on the part of the church. The church of Jesus Christ is the most potential organism in the world but it is working at low speed and half power. More valuable to any community than its educational or industrial enterprises, the church is still far from the zenith

of its power. If, by these suggestions, we may assist in raising the church, or any part of it, to a semblance of proper efficiency, we will be content, and our highest compensation will lie in the consciousness of service rendered.

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